

संस्कृत भारती

अक्षरम्, ८ उपमार्गः, २ घट्टः गिरिनगरम्, बेङ्गलूरु - ५६० ०८५.

पत्रालयद्वारा संस्कृतम्

संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम्

PRAVESHA -5

The place of Samskrit

Whenever Samskrit is mentioned people call it 'devine language' respectfully. But this does not satisfy everyone. It is not only devine language but it is equally wordly. It is indeed a divine language, a wordly language, an ancient language, a living language, a national language and of course, a language of correspondence. Then what should we call Samskrit in respect of its position and promotion ?

If we call it a divine language, people think it a language of the priests. It is because they have heard the language in Maths and temples which are places of religious activities. To call Samskrit a divine language strengthens that view in that context. If we call it a wordly language then it is not being used among people for communication, although long ago it was so. It cannot be the mother tongue of any one as languages other than Samskrit are mother tongues. If we call it national language, then it may give rise to dispute with Hindi people. In order to achieve our aim it is not wise to enter into any controversy. Thus all our arguments become weak. In the three language formula, however, the regional language takes the first place as mother tongue; the second place goes to Hindi as the language for correspondence; English is given the place of third language because it is an international language. Even Urdu is given a special place some times out of political considerations. Sadly, there is no powerful argument or power in favour of Samskrit. Consequently the country is losing its spiritual strength without Samskrit.

Dharma and culture are the soul and the life of India. Samskrit is the vehicle of culture. Samskrit Ganga flows for ever as a language of culture, a stream that reaches every one no matter where he or she is. It is more appropriate to call it a cultural language. We should carry the message that 'Samskrit is the language of Indian culture'. Samskrit can prosper with this conviction. The country prospers with this.

Note:

The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

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॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhāratī

Victory of Bhārata – Victory of Samskrita

SAMSKRITA BHARATI

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

PRAVEŚA (First Session)

क्रियासिद्धिः सत्त्वे भवति महतां नोपकरणे ।

Kriyāsiddhiḥ satve bhavati mahatām nopakaraṇe.

Success in the undertakings of the great lies in their inherent power but not in the external means.

पञ्चमः पाठः FIFTH LESSON

1. SENTENCES

1. बालकः लिखतु ।	Bālakaḥ likhatu = Let the boy write.
2. सः वहतु ।	Saḥ vahatu = Let him carry.
3. गायकः गायतु ।	Gāyakaḥ gāyatu = Let the singer sing.
4. एषः धावतु ।	Eṣaḥ dhāvatu = Let this person run.

5. सेवकः वस्त्रं प्रक्षालयतु ।	Sevakaḥ vastram prakṣālayatu = Let the servant wash the cloth.
6. बाला श्लोकं पठतु ।	Bālā ślokam paṭhatu = Let the girl read the verse.
7. अयं प्रश्नं पृच्छतु ।	Ayam Praśnam Pṛcchatu = Let this person ask the question.
8. पितामहः काशीं गच्छतु ।	Pitāmahaḥ Kāśīm gacchatu = Let the grandfather go to Kāśi.
9. नटाः नृत्यन्तु ।	Naṭāḥ nṛtyantu = Let the dancers dance.
10. ते वसन्तु ।	Te vasantu = Let them reside.
11. भिक्षुकाः अटन्तु ।	Bhikṣukāḥ aṭantu = Let the beggars wander.
12. वृषभाः चरन्तु ।	Vṛṣabhāḥ carantu = Let the bulls graze.
13. छात्राः प्रश्नं पृच्छन्तु ।	Chātrāḥ praśnam pṛcchantu = Let the pupils ask the question.
14. सर्वे गीतं स्मरन्तु ।	Sarve gītam smarantu = Let all remember the song.
15. वैद्याः औषधं यच्छन्तु ।	vaidyāḥ auṣadham yacchantu = Let the physicians give the medicine.
16. महिलाः आभरणानि पश्यन्तु ।	Mahilāḥ ābharaṇāni paśyantu = Let the women see the ornaments.

Verbs in the above sentences are in the 'Imperative' (प्रेरणा) sense.

'Preraṇā means giving an order, extending an offer, making a prayer or giving permission. In these senses, the above verbal forms should be used. The above sentences are in the III Person (प्रथमपुरुष) Singular and Plural.

Madhyamapuruṣa Ekavacana and Bahuvacana:
[II Person Singular and Plural]

1. त्वं गच्छ ।	Tvam gaccha = You may go.
2. त्वम् उत्तिष्ठ ।	Tvam uttiṣṭha = You may stand up.
3. त्वं क्षीरं पिब ।	Tvam kṣīram piba = You may drink milk.
4. त्वं भिक्षां यच्छ ।	Tvam bhikṣām yaccha = You may give alms.
5. यूयं वदत ।	Yūyam vadata = You may (plural) speak.
6. यूयं नमत ।	Yūyam namata = You may salute.
7. यूयं वनं गच्छत ।	Yūyam vanam gacchata = You may go to forest.
8. यूयं देवं पश्यत ।	Yūyam devam paśyata = You may see the God.

Uttamapuruṣa Ekavacana and Bahuvacana:
[I Person Singular and Plural]

1. अहं गच्छानि ।	Aham gacchāni = Let me go.
2. अहं पत्रं लिखानि ।	Aham patram likhāni = Let me write a letter.
3. अहं पाठं पठानि ।	Aham pāṭham paṭhāni = Let me read the lesson.

4. वयं पिबाम ।	Vayam pibāma = Let us drink.
5. वयं प्रश्नं पृच्छाम	Vayam praśnam pṛcchāma = Let us ask the question.
6. वयं गीतं गायाम ।	Vayam gītam gāyāma = Let us sing a song.

ĀTMANEPADIN FORMS

Vartamānakāla (Present Tense) Prathama Puruṣa Ekavacana and Bahuvacana:
[III Person Singular and Plural]

1. वृक्षः कम्पते ।	Vṛkṣaḥ kampate = The tree shakes.
2. सः भाषते ।	Saḥ bhāṣate = He speaks.
3. दरिद्रः कष्टं सहते ।	Daridraḥ kaṣṭam sahate = The poor man tolerates hardship.
4. याचकः भिक्षां याचते ।	Yācakaḥ bhikṣām yācate = The beggar begs alms.
5. ते स्पर्धन्ते ।	Te spardhante = They compete.
6. जनाः आलोकन्ते ।	Janāḥ ālokante = People observe.
7. आचार्याः छात्रान् क्षमन्ते ।	Ācāryāḥ chātrān kṣamante = Teachers pardon the pupils.
8. कीटाः सस्यं बाधन्ते ।	Kīṭāḥ sasyam bādhante = Insects spoil the plant crop.

The Verbs in the above sentences are in III Person Singular and Plural. Study these Verbs again. They are different from the verbs like गच्छति, पठति.... of the

previous lesson. There if it is ended in ति, it ends in ते here. Thus, if the verb ends in ते in the Present Tense III Person Singular, it is designated as 'Ātmanepadi.'

The conjugational forms in the Ātmanepadi Verbs are different from the Parasmaipadi in all the three persons. The examples are given here. Go through them repeatedly and try to remember them.

Vartamānakāla Madhyamapuruṣa Ekavacana:
[Present Tense II Person Singular]

1. त्वं वर्तसे । Tvam vartase = You exist.
2. त्वं शोभसे । Tvam śobhase = You shine.
3. त्वं भाषसे । Tvam bhāṣase = You talk. (speak)
4. त्वं यतसे Tvam yatase = You try.
5. त्वं वन्दसे । Tvam vandase = You salute.

Madhyamapuruṣa Bahuvacana:
[II Person Plural]

1. यूयं लज्जध्वे । Yūyam lajjadhve = You blush.
2. यूयं स्पर्धध्वे । Yūyam spardhadhve = You compete.
3. यूयं विजयध्वे । Yūyam vijayadhve = You (all of you) win.
4. यूयं त्वरध्वे । Yūyam tvaradhve = (All of) you hasten.
5. यूयं सेवध्वे । Yūyam sevadhve = (All of) you serve.

Uttamapuruṣa Ekavacana:
[I Person Singular]

1. अहं मन्ये । Aham manye = I think.
2. अहं वन्दे । Aham vande = I salute.

3. अहं वर्ते । Aham varte = I stay (am).

4. अहं शङ्के । Aham śaṅke = I doubt.

5. अहम् ईक्षे । Aham Īkṣe = I see.

Uttamapuruṣa Bahuvacana:
[I Person Plural]

1. वयं यतामहे । Vayam yatāmahe = We try.

2. वयं सहामहे । Vayam sahāmahe = We tolerate.

3. वयं क्षमामहे । Vayam kṣamāmahe = We pardon.

4. वयं श्लाघामहे । Vayam ślāghāmahe = We praise.

5. वयं शङ्कामहे । Vayam śaṅkāmahe = We doubt.

Bhūtakāla Prathama Puruṣa Ekavacana:
[Past Tense III Person Singular]

1. सः अमोदत । Saḥ amodata = He rejoiced.

2. कर्मकारः देवम् अवन्दत । Karmakāraḥ devam avandata = The worker saluted the God.

3. आकाशे सूर्यः अशोभत । Ākāśe Sūryaḥ aśobhata = The sun shone in the sky.

4. बालिका अलज्जत । Bālikā alajjata = Girl felt shy.

5. सः कष्टम् असहत । Saḥ kaṣṭam asahata = He put up with the suffering.

Past Tense III Person Plural

1. वृक्षाः अकम्पन्त । Vṛkṣāḥ akampanta = Trees shook.

2. पूर्वं राक्षसाः अवर्तन्त । Pūrvam Rākṣasāḥ avartanta = Formerly the demons existed.

3. सैनिकाः जनान् अत्रायन्त । Sainikāḥ janān atrāyanta = Soldiers protected people.

4. छात्राः गुरुम् अवन्दन्त । Chātrāḥ gurum avandanta = Students saluted the teacher.

5. जनाः अमोदन्त । Janāḥ amodanta = People rejoiced.

Past Tense II Person Singular

1. त्वम् अवन्दथाः । Tvam avandathāḥ = You saluted.

2. त्वं तत्र अवर्तथाः । Tvam tatra avartathāḥ = You were there.

3. त्वम् अशोभथाः । Tvam aśobhathāḥ = You shone.

Past Tense II Person Plural

1. यूयम् अवन्दध्वम् । Yūyam avandadhvam = You saluted.

2. यूयम् अवर्तध्वम् । Yūyam avartadhvam = You were (existed)

3. यूयम् अशोभध्वम् । Yūyam aśobhadhvam = (All of) you shone.

Past Tense I Person Singular

1. अहम् अभाषे । Aham abhāṣe = I spoke.

2. अहम् असहे । Aham asahe = I endured.

3. अहम् अवर्ते । Aham avarte = I was (existed).

Past Tense I Person Plural

1. वयम् अशङ्किमहि । Vayam aśaṅkimahi = We doubted.
2. वयम् अवर्तामहि । Vayam avartāmahi = We were (existed).
3. वयम् अवन्दामहि । Vayam avandāmahi = We saluted.

Preraṇā (Imperative) III Person Singular

1. सः भाषताम् । Saḥ bhāṣatām = Let him speak.
2. बालः रसं स्वदताम् । Bālaḥ rasam svadatām = Let the boy taste the juice.
3. खगः आकाशे डयताम् । Khagaḥ akāśe ḍayatām = Let bird fly in the sky.
4. सः कष्टं सहताम् । Saḥ Kaṣṭam sahatām = May he put up with suffering.

Preraṇā III Person Plural

1. ते स्पर्धन्ताम् । Te spardhantām = Let them compete.
2. जनाः पण्डितं श्लाघन्ताम् । Janāḥ paṇḍitam ślāghantām = Let people praise the scholar.
3. छात्राः उत्तरम् ऊहन्ताम् । Chātrāḥ uttaram ūhantām = Let the students guess the answer.
4. सर्वे मोदन्ताम् । Sarve modantām = All may be happy.

Preraṇā - II Person Singular

1. त्वं क्षमस्व । Tvam Kṣamasva = You may pardon.
2. त्वं यतस्व । Tvam yatasva = You may try.
3. त्वं कष्टं सहस्व । Tvam kaṣṭam sahasva = You may tolerate.
4. त्वं त्रायस्व । Tvam trāyasva = You may protect.

Preraṇā - II Person Plural

1. यूयं भाषध्वम् । Yuyam bhāṣadhvam = You may speak.
2. यूयं सहध्वम् । Yūyam sahadhvam = You may tolerate.
3. यूयं स्पर्धध्वम् । Yūyam spardhadhvam = You may contest.
4. यूयं यतध्वम् । Yūyam yatadhvam = You may try.

Preraṇā - I Person Singular

1. अहं वन्दै । Aham vandai = Let me salute.
2. अहं भाषै । Aham bhāṣai = Let me speak.
3. अहं सहै । Aham sahai = Let me endure.
4. अहम् ऊहै । Aham ūhai = Let me guess.

Preraṇā - I Person Plural

1. वयं भाषामहै । Vayam bhāṣāmahai = Let us speak.
2. वयं वन्दामहै । Vayam vandāmahai = Let us salute.
3. वयम् ईक्षामहै । Vayam Īkṣāmahai = Let us perceive.
4. वयं कष्टं सहामहै । Vayam kaṣṭam sahāmahai = Let us endure suffering.

SPECIAL POINTS

a) A Verb root in Samskrit is called Dhātu. For example the Verb root of the Verb गच्छति is गम्. Similarly of पठति is पठ्.... Thus all Verbs are derived from respective Verb roots.

b) Verb roots are classified into three types:

1. Parasmaipadi 2. Ātmanepadi 3. Ubhayapadi

1) Parasmaipadi - If a Verb in Present Tense III Person Singular ends in 'ति' the Verb root is called Parasmaipadi. e.g. गच्छति, पठति । (From the 1st lesson up to the sentence वयं गीतं गायाम of the 5th lesson all verbal forms are conspicuously Parasmaipadi.)

2) Ātmanepadi - If a Verb in Present Tense III Person Singular ends in 'ते' the Verb root is said to be Ātmanepadi. e.g. वर्तते, कम्पते ।

3) Ubhayapadi - If a Verb is conjugated in both Parasmaipadi and Ātmanepadi forms the verb root is designated as Ubhayapadi. (That is in Present Tense III Person Singular the Verb ends in 'ति' as well as in 'ते'.)

eg.: पचति ; पचते ।
याचति ; याचते ।
करोति ; कुरुते ।

It can be said that in usage there is no difference in sense between Parasmaipadi and Ātmanepadi forms of the Ubhayapadi Verb root. However, there is subtle distinction between the two in the Śāśtra. Classification of Verb root into Parasmaipadi, Ātmanepadi and Ubhayapadi, recognised by the grammarians has to be followed by us. The Parasmaipadi Verb roots should not be conjugated as Ātmanepadi (like गच्छते, पठते) and vice verse (like कम्पति, वन्दति).

The Verbal forms giving the Present, Past and Imperative sense are alone used in the lessons. Many other forms of the verbs are not given, since they are not very essential. It may be noted that the Parasmaipadin and Ātmanepadin Verbs in the Present Tense the Past Tense and the Imperative Mood differ in forms only, but not in meanings.

Here are given all forms of Parasmaipadi and Ātmanepadi in Present Tense, Past Tense and Imperative Mood. Study these and remember the difference between the Parasmaipadi and Ātmanepadi.

परस्मैपदी			आत्मनेपदी		
वर्तमानकालः					
गच्छति	गच्छतः	गच्छन्ति	वन्दते	वन्देते	वन्दन्ते
गच्छसि	गच्छथः	गच्छथ	वन्दसे	वन्देथे	वन्दध्वे
गच्छामि	गच्छावः	गच्छामः	वन्दे	वन्दावहे	वन्दामहे

भूतकालः

अगच्छत्	अगच्छताम्	अगच्छन्	अवन्दत	अवन्देताम्	अवन्दन्त
अगच्छः	अगच्छतम्	अगच्छत	अवन्दथाः	अवन्देथाम्	अवन्दध्वम्
अगच्छम्	अगच्छाव	अगच्छाम	अवन्दे	अवन्दावहि	अवन्दामहि

प्रेरणार्थः

गच्छतु	गच्छताम्	गच्छन्तु	वन्दताम्	वन्देताम्	वन्दन्ताम्
गच्छ	गच्छतम्	गच्छत	वन्दस्व	वन्देथाम्	वन्दध्वम्
गच्छानि	गच्छाव	गच्छाम	वन्दै	वन्दावहै	वन्दामहै

EXERCISE

a) Convert the following Verbs into Imperative forms and use them in sentences:

Ex.: नयति । गोपालः क्षीरं नयतु

वदन्ति । तरुणाः वदन्तु । (परस्मैपदी)

भाषते । सः भाषताम् ।

सहन्ते । जनाः सहन्ताम् । (आत्मनेपदी)

नमति, पश्यति, पृच्छति, गच्छति, धावति, फलन्ति, तिष्ठन्ति, खादन्ति, हसन्ति, गायन्ति ।

याचते, आलोकते, मोदते, स्पर्धन्ते, वन्दन्ते, ईक्षन्ते ।

b) Make as many sentences as you can with the following words:

Ex.: दाडिमम् - Dādimam = Pomegranate fruit

सः दाडिमं खादति । सः दाडिमम् अखादत् ।

सः दाडिमं खादतु । etc.

Masculine Gender

खर्जूरः	Kharjūraḥ = Date fruit.
कूष्माण्डकः	Kuṣmāṇḍakaḥ = Pumpkin
नारिकेलः	Nārikelaḥ = Coconut.

Feminine Gender

द्राक्षा	Drākṣā = Grape.
तिन्त्रिणी	Tintriṇī = Tamarind.
पटोलिका	Paṭolikā = A kind of Cucumber, Snakegourd. ('Kheera' in Hindi)

Neuter Gender

आम्रम्	Āmram = Mango fruit.
रम्भाफलम्	Rambhāphalam = Plantain.
पनसम्	Panasam = Jack-fruit.
जम्बीरम्	Jambīram = Lemon
बीजपूरम्	Bījapūram = Guava fruit. ('Amaruda' in Hindi)
शाकम्	Śākam = Vegetable
वृन्ताकम्	Vṛntākam = Brinjal.
मूलकम्	Mūlakam = Radish.
वास्तुकम्	Vāstukam = Green Vegetable ('Hari Sabji' in Hindi)
कारवेल्लम्	Kāravellam = Bittergourd. A Pungent Vegetable ('Karela' in Hindi)

बिम्बफलम्	Bimbaphalam = Bimba fruit. ('Kundaru' in Hindi)
लशुनम्	Laśunam = Garlic
मरीचम्	Marīcam = Pepper.

c) Answer the following questions:

1. कः वहतु ?
2. कः काशीं गच्छतु ?
3. छात्राः किं कुर्वन्तु ?
4. वैद्याः किं यच्छन्तु ?
5. कः गच्छतु ?
6. कष्टं कः सहते ?
7. छात्रान् के क्षमन्ते ?
8. जनान् के अत्रायन्त ?
9. बालः किं स्वदताम् ?
10. के आलोकन्ते ?

2. RIDDLE प्रहेलिका

विष्णोः का वल्लभा देवी लोकत्रितयचारिणी ?
वर्णावाद्यन्तिमौ दत्त्वा कः शब्दः तुल्यवाचकः ?

Viṣṇoḥ kā vallabhā devī lokatritayacāriṇī ?
Varṇavādyantimou datvā kaḥ śabdaḥ tulyavācakaḥ ?

Who is that who roams about the three worlds and who is the beloved wife of Viṣṇu, in whose name if two letters are added on both sides would mean 'equal'?

(Answer in the last page)

3. COMPREHENSION
सङ्ग्राह्यविषयाः

In Samskrit literature, there are works containing varied topics, Words, senses, origin of the world, liberation etc. are the topics found in the Śāstrās. Some Śāstras and their important treatises are named below:

	Works	Authors
अलङ्कारशास्त्रम् –	ध्वन्यालोकः	Ānandavadhana
	रसगङ्गाधरः	Jagannātha
	साहित्यदर्पणम्	Viśvanātha
व्याकरणशास्त्रम् –	अष्टाध्यायी	Paṇini
	सिद्धान्तकौमुदी	Bhaṭṭoji Dīkṣita
	महाभाष्यम्	Patañjali
तर्कशास्त्रम् –	न्यायसूत्राणि	Gautama
	न्यायमञ्जरी	Jayanta Bhaṭṭa
	तत्त्वचिन्तामणिः	Gangeśopādhyāya
पूर्वमीमांसाशास्त्रम् –	जैमिनिसूत्राणि	Jaimini
	तन्त्रवार्तिकम्	Kumārila Bhaṭṭa
	शाबरभाष्यम्	Śabaraswāmī
उत्तरमीमांसाशास्त्रम् –		
(वेदान्तशास्त्रम्)	ब्रह्मसूत्राणि	Bādarāyaṇa
	उपनिषदः	—
	भगवद्गीता	Vyāsa

(Commentaries of three Acāryas are available)

4. INTRODUCTION TO SAMSKRITA LITERATURE
संस्कृतवाङ्मयपरिचयः

Rāmāyaṇa is the "Ādikāvya." Valmiki the 'Ādikavi', has described the life of Śri Rāmachandra in

seven 'Kāṇḍas.' The characters such as Śri Rāma, Bharata, Āñjaneya and Sīta are portrayed in it. They stand for certain noble ideals such as carrying out the father's promise, brotherly affection, devotion towards the mother and devotion towards the husband. Rāmāyaṇa is the source of the majority of the poetical works written in Samskrit. The following verse gives the quintessence of Rāmāyaṇa.

यान्ति न्यायप्रवृत्तस्य तिर्यञ्चोऽपि सहायताम् ।
अपन्थानं तु गच्छन्तं सोदरोऽपि विमुञ्चति ॥

Yānti nyāyapravṛttasya tiryañco'pi sahāyātām ।
Apanthānam tu gacchantam sodaro'pi vimuñcati ॥

To him who proceeds along the righteous path even the animals give a helping hand. He who takes to an unworthy path, even a brother deserts.

Śri Rāma proceeded along the righteous path. To him, even monkeys and bears rendered help. Even the brother Vibhīṣaṇa left Rāvaṇa who took the wrong path.

5. कथा

विद्यायाः महत्त्वम्

एकं नगरम् आसीत् । तत्र रामः, सोमः इति मित्रद्वयम् अवसत् । रामः विद्याम् इच्छति । सोमः धनम् इच्छति । एकदा मित्रद्वयं विदेशम् अगच्छत् । रामः तत्र विद्याम् अपठत् । सोमः धनसंग्रहम् अकरोत् । अनेकानि वर्षाणि अगच्छन् । मित्रद्वयम् अपि स्वनगरम्

आगच्छत् । मार्गे चोराः आगच्छन् । सोमस्य धनम् अहरन् । ततः मित्रद्वयं नगरम् आगच्छत् ।

नगरे राजा आसीत् । स विद्यावन्तं रामम् आह्वयत् । 'त्वं मन्त्रिस्थाने तिष्ठ' इति अकथयत् । रामः मन्त्री अभवत् । सोमः विद्याविहीनः । सः जीवनार्थं रामस्य सेवकः अभवत् ।

VIDYĀYĀḤ MAHATVAM

Ekam nagaram āsīt. Tatra Rāmaḥ, Somaḥ iti mītradvayam avasat. Rāmaḥ vidyām icchati. Somaḥ dhanam icchati. Ekadā mitradvayam videśam agacchat. Rāmaḥ tatra vidyām apaṭhat. Somaḥ dhanasangraham akarot. Anekāni varṣāṇi agacchan. Mitradvayam api svanagaram āgacchat. Mārge corāḥ āgacchan. Somasya dhanam aharan. Tataḥ mitradvayam nagaram āgacchat.

Nagare rāja āsit. Saḥ vidyāvantam Rāmam āhvayat. 'Tvam mantristhāne tiṣṭha' iti akathayat. Rāmaḥ mantrī abhavat. Somaḥ vidyāvihīnaḥ. Saḥ Jīvanārtham Rāmasya sevakaḥ abhavat.

THE VALUE OF LEARNING

There was a City. There lived in it two friends, Rāma and Soma. Rāma aspires for learning. Soma aspires for money. Once both the friends went to a foreign country. Rāma learnt the lore there. Soma made a lot of money. Many years passed. Both the friends came to their city. On the way thieves came. They stole Soma's money. Then both the friends came to the city.

There was a king in the City. He invited the learned Rāma. 'I want you to be a minister in my Court,' so said the king. Rāma became the minister. Soma was illiterate. He became the servant of Rāma for livelihood.

6. SAMSKRIT SENTENCES OF DAILY USE

Mother, where is my shirt ? अम्ब, मम युतकं* कुत्र ?

*Knickers = अर्धोरुकम्	Petticoat = निचोलः
Pant = ऊरुकम्	Blouse = चोलः
Banian = अन्तर्युतकम्	Comb = कङ्कतम्
Shoe = पादत्राणम्	Slipper = पादरक्षा

See, it must be in the hanger. उद्बन्धके स्यात्, पश्यतु ।

On the shelf = कपाटिकायां	In trunk = पेटिकायां
In the bathroom = स्नानगृहे	There = तत्रैव

Mother, I go to school.	अम्ब, शालां गच्छामि ।
There is still time.	समयः अस्ति ।
Go later.	अनन्तरं गच्छतु ।
No, It is late.	न, विलम्बः जातः ।
Be careful while coming.	आगमने जागरूकः भवतु ।

7. SUBHĀṢITAM सुभाषितम् ।

आचार्यात् पादमादत्ते पादं शिष्यः स्वमेधया ।
पादं सब्रह्मचारिभ्यः पादं कालक्रमेण च ॥

Ācāryāt pādamādatte pādam śiṣyaḥ svamedhayā ।
Pādam sabrahmacāribhyaḥ pādam kālakrameṇa ca ॥

A pupil learns only a quarter from his teacher, gets another quarter from his own intelligence, receives yet another quarter from his classmates and gets the other quarter in course of time.

(Answer to the Riddle)

मा Lakṣmi, स and न are the letters to be joined. समानम् equal.

ॐ

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

PRAVEŚA (First Session)

पञ्चमः पाठः

FIFTH LESSON

Questions

1. Translate the following sentences into Samskrit :

1. Let the boy write the lesson.
2. The cat drank milk.
3. You should go.
4. Fishermen went to the river.
5. The tiger roared in the forest.
6. They read the book. (Past Tense)
7. Let us go to the theatre.
8. Let Sita dance.
9. I went to the temple.
10. You should eat the fruit. (Plural)

2. Write the following in Devanāgari script:

Candraśekharo nāma ekaḥ cālakaḥ Bangalūru nagare vasati sma. Tasya putradvayam āsit. Tasya gṛham Śaṅkarapure āsīt. Saḥ sukhena jīvanam akarot.

Note : Answers may be written on separate sheets of paper.

प्र(इं)-V, - जुलै - ९८ - ५०००

India's contribution to the world of Science

(continued from 4th lesson)

Baudhayana Sutra -

This theorem now known as Pythagoras theorem was known to Baudhayana and Katyayana, 1000 years before Pythagoras. Baudhayana has written this verse -

दीर्घचतुरस्त्रस्याक्ष्णया रज्जुः पार्श्वमानी तिर्यग्मानी च
यत् पृथग्भूते कुरुतस्तदुभयं करोति ।।

This was adopted in the construction of altars of sacrifice. Quadrangular, equilateral altars, bilateral altars and quadrulateral altars were used during sacrifices.

The value of Pai -

Aryabhata had discovered the value of π far earlier than anyone. The value he gave was π =3.1416. The value arrived at in modern mathematics is π =3.1416926.

The stanza of Aryabhata giving the value of π is -

चतुरधिकं शतमष्टगुणं द्विषष्टिस्तथा सहस्त्राणाम् ।
अयुतद्वयविष्कम्भस्यासन्नो वृत्तपरिणाहः ।।

Geometry -

Geometry is one of the important contributions to the entire world. In the field of geometry Indians used 'jya' and 'kotijya'. This word become cosign in the European languages.

Aryabhata - I composed 'Jya kostaka'. He has designed lines of a circle from 0-90°. In order to fix the places of planets in astronomy he was using many points of geometry.

(continued in the next lesson)

PRINTED BOOK

(clause 128 of p.o. Guide, part-1)

सविधे,

संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम्

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